

EDDY PRINCIPLES ABLY CONSIDERED BY PROF. HERING

Large Audience Hears Noted Lecturer Discuss the Science of Christian Healing.

QUOTES BIBLE AS AUTHORITY

Declares World Owes Debt of Gratitude for What New Teachings Have Accomplished.

"The Science of Christian Healing" was discussed in an interesting manner by Professor Hermann S. Hering, C. S. B., member of the board of lecturership of the Mother church, the First Church of Christ, Scientist, Boston, before a large audience last evening at the Christian Science church. He will speak again next evening.

Professor Hering said: "Christ Jesus, the great physician, the divine healer, has for all time set the standard of perfect healing before humanity, and that many do not yet believe in his gospel results from a lack of understanding of the true nature and philosophy of the so-called miracles which he performed. His ethical teachings are very generally accepted even by agnostics; although the spiritual records of the healing work as a part of his divine mission, meet with dissent from many of the cultured people of today.

"The gospels record many instances of the healing of physical disease by Christ Jesus and his disciples; he restored a withered hand, he healed an impotent man and a man born blind; he healed paralysis, dropsy, hemorrhage, leprosy, epilepsy and violent insanity, and he raised the dead.

"Furthermore he specifically commanded his disciples that they should continue his healing work.

"Peter, John, Philip, Paul and other followers healed paralysis, deformity, insanity, lameness and also raised the dead, in connection with their missionary work; in fact healing was practiced quite generally among the early Christians.

Scriptural Teachings Not Understood.

"Even a partial recognition of the demands made by the Master's teachings upon our life and conduct reveals their redemptive greatness and supreme importance, and these questions must appeal to every thoughtful Christian.

tion, viz., whether or not it is possible to obey these teachings; whether they are true or not; if not true, where is the basis of Christianity, and, if true, why are not their demands fulfilled? May it not be because they are not understood?

"Many thinking people are beginning to see as they have not before that the healing work of the early church is possible today.

"Could they but realize that there is a principle underlying all existence, which operates according to law, and they would see that the physical changes accompanying Christian healing are due to the operation of this principle, in accordance with law; and that such principle, law and operation constitute science.

"It is evident that Christ Jesus considered this healing work a very essential factor of his ministry; indeed he made it a test of Christian discipleship, for he said, 'He that believeth on me, the works that I do shall he do also,' which means that he who is a Christian shall be able to heal spiritually.

"What we have not known is this, that such results follow naturally the knowledge that good has more power than evil. Few realize that the logical, the inevitable, sequence of an understanding of the Master's teachings and strict obedience thereto would bring about a cessation of all sorrow and sickness in the world.

"All those who admit that Christian healing is even desirable can but welcome a consideration of what it would involve, what it would depend upon. Let us consider, therefore, whether there is a science, a principle and law which can be applied, and how this application can be made. Let us inquire also what we can and must do with the prevailing belief in matter, that greatest stumbling block to belief in the bible and the fulfillment of its promises.

Mental Nature of Matter.

"Matter was formerly believed to be an entity separate from force or energy but recent researches and discoveries have rendered this view untenable. The unit called the atom which was supposed to be the smallest possible division of matter substance, is now affirmed by physicists to be itself composed of thousands of what are called electrons. These electrons are infinitesimal particles of electrical energy, composed of positive and negative charges of electricity, which are vibrating with very great velocity. It is thus disclosed that the atom is a manifestation of force and that atomic aggregation or so-called material substance and growth, is therefore a form or manifestation of energy or force. In short matter is now regarded as the appearance, externalization or projection of force or energy, and consequently

NEED MONEY FOR MOLINE HOSPITAL

R. V. Richards, President of Board, Asks Tax Warrants Be Anticipated by Sum of \$25,000.

In a communication received by the Moline city council yesterday from R. V. Richards, president of the city hospital board, request was made that the city anticipate its tax warrants by the sum of \$25,000 for the purpose of erecting a central heating plant and power house, to include a modern laundry and servants' quarters, with equipment, and also for immediate hospital needs.

The request is made on the strength of an opinion obtained by the hospital board from the law firm of Shalberg & Harper to the effect that such warrants might now be issued legally, the opinion being based upon recent decision of the supreme court of Illinois as to the constitutionality of the five-year warrants proposed by an amendment to the city ordinance effective July, 1914.

To erect a power plant and laundry, as specified, would cost approximately \$7,000, while equipment is estimated at \$8,000. Extras are estimated at \$5,000, making a total of \$20,000. Immediate needs are placed at \$5,000.

The council referred the matter to Mayor Carlson for investigation. Members of the board of directors of the hospital, in whose name Mr. Richards made the request, are Mrs. Florence D. Sleight, F. H. Gluesing and Mr. Richards.

what we touch, taste, smell, see or hear, is in fact force.

"This then brings us to the viewpoint of materialistic philosophy and psychology, from which it further appears that the mental faculties which we call sight, hearing, etc., are different forms of vibration, and consequently what we see, hear, feel, taste, or smell is a mental impression. In every case it is not matter or an object which cognizes or is cognized but a mental phenomenon experienced in consciousness. Thus we see that we are conscious of existence mentally and the things we are conscious of are mental impressions objectified—sense phenomena. It is evident, therefore, even from the point of view of modern physicists, although perhaps not yet admitted by them, that existence is consciousness and that our present universe is our individual impression or concept of the universe, the way it appears to us through the five physical senses. Thus existence is wholly mental. All its activities, appearance and phenomena are mental and must be dealt with mentally. Christ Jesus proved the mental nature of matter and existence when he walked on the water, stilled the tempest, healed the sick, raised the dead and overcame other material conditions.

Matter Not Substance.

"The chief difficulty in realizing the mental nature of matter is the belief that matter is substance.

"One of the fundamental properties of substance is substantiality, which is defined as being that which is lasting, that which has real existence, that which is actual and not illusory. This means that substance is indestructible and permanent, and matter cannot therefore be real substance, since it is both destructible and transitory; it is relative, not absolute; a mental concept, and not a substantive actuality outside of consciousness.

"Substance is that of which anything is constituted, its body, its structure. Hence whatever exists must have substance and this must be indestructible. To illustrate, a mathematical idea, if true, has substance. This substance is not material, it is not the visible figures nor the chalk or ink with which they have been made, since these can be destroyed. Its substance is its truth, a right idea can never be destroyed. It is unchanging, permanent, it has the power to remain itself. The substance of all real things is right thought, which we do not see physically but mentally. Matter, therefore, is not substance since it is not substantive. It is but an appearance of substance to physical sense.

"In the analysis of being it is extremely important to perceive that there is substance apart from what is commonly called matter. This exists solely in the realm of mind or metaphysics and is conceived of purely metaphysically, for thus only can the substantiality of truth or spirit be seen, and that which St. Paul refers to as 'The substance of things hoped for' be realized.

"Another difficulty in getting away from the material sense of things is the dimensional concept of existence. Physical sense can perceive only finite or physical things. For example, the dimensional concept which the senses have of mathematical ideas is projected as finite, concrete figures or quantities. But it is not the mathematical truth which they see, for this truth is not in the figures. It is in mind and is cognized mentally through mathematical understanding.

"Physical things are but the symbols of reality. The ideas which they may express are not limited to the physical expression but exist everywhere. Every truth is unlimited and thus infinite for it is everywhere and indestructible. There is but one idea six and that six is everywhere, can be known and used by everyone, can never be altered, exhausted or destroyed, and consequently it is infinite.

Life Apart From Matter.

"All this leads to the perception that there is no life in matter since one of the fundamental characteristics of life is continuity of existence which, as we have seen, cannot be predicted of matter.

"We cannot effect mathematical truth by anything which may be done to the figures, nor can we effect the real life of anything by what we may

do to its material appearing or symbol. When figures are written down at random without regard to law, they have no meaning, no power. It is only when they are correctly used that they express truth or life. So too when human thought conceives of ideas as fragmentary, discordant, temporary, without principle or law, this concept is without substance, truth, life or power.

"It is thus seen that there is neither substance nor life in matter nor material phenomena; that our existence is not material but mental, a state of consciousness, and that truth and life can only be conceived of metaphysically. On this plane alone can we analyze existence logically and intelligently, and solve its problems.

"In the preface to the text-book of Christian Science, Mrs. Eddy says, 'The time for thinkers has come.' This is surely true. Christian healing being contrary to the teachings of physical science, cannot be interpreted on a material basis, it can be understood only as we gain a metaphysical or spiritual view point. Mrs. Eddy makes it entirely clear that material existence is not real existence; that matter is not what it seems to be, and that we cannot safely trust the evidence of the physical senses. Her writings lead thought into the realm of the immaterial and divine, they show us that we must look beyond physics into metaphysics for causation and truth. The world is now beginning to feel this demand. Inquiry into the mental nature of things is becoming more general and the call is for an intelligent interpretation of experience, of physical phenomena, and of the nature of the human consciousness. Many of the points for which Mrs. Eddy has contended are today finding corroboration as a result of advance in physical science in psychology.

"We are now ready to concede the possibility of Christian healing, that which is effected through spiritual means, the power of divine Mind. "It is further evident that the mind or intelligence which is the source of all right ideas, is the intelligence and power which may logically be looked to as a remedy for all wrong ideas or conditions of human experience. The natural healing power must be the mind or intelligence which is the underlying principle of being. It is obvious that truth alone corrects error, hence the discord or disease which results from false sense, can be put away, or healed only through truth. Many who believe in God as the creator or are so illogical as to believe that although He knew enough to make all things, He does not know enough to correct our false sense of what He has made.

"Having seen that all the phenomena of nature are mental, the projection of imperfect human sense, and that disease is mental and must be healed mentally, it is essential for us to see clearly that body is mental.

"We have seen that matter is a mental phenomenon, a state of human consciousness, hence we logically conclude that the so-called material body is mental. It is evident that this body is not the man, since he is not lessened though he lose a limb. Man's real selfhood or individuality is in consciousness, and this is obviously mental.

Convincing Evidence.

"There is an old saying that, 'The proof of the pudding is in the eating.' "When John the Baptist sent two of his disciples to determine whether Christ Jesus was the Messiah, Jesus, according to Luke's statement, having cured many of their infirmities and plagues, and of evil spirits, and given sight unto many that were blind, answered them, saying: 'Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached, and blessed is he, whosoever shall not be offended in me.'

"The fact that Christian science heals can readily be determined by any sincere investigator, and the supporting evidence reveals its coincidence with spiritual healing, thus proving this healing to be true and possible today and establishing the fact that Christian Science is Messianic.

The Philosophy of Healing.

"We are now in position to examine into the method by which Christian healing is scientifically demonstrated.

"According to the scriptural accounts, the healing wrought by the Master and his disciples, was accomplished through mental or spiritual means alone, thus through some action of thought. Christian science healing is brought about in the same way. In both, the healing principle and law are mental, and we are thus led to examine into the nature of mind and action.

"Christian science teaches that mind is that which thinks, that which expresses itself in ideas, intelligence, consciousness. Thus it is the basis of all manifestation, the principle and intelligence of the universe. It discloses that mind is infinite, and that mind and its ideas constitute all being. Mind is that which manifests and that which is manifested. Thus it is truth or actuality, and there can be no place where truth is not. Infinity means without limitation or boundary, without beginning or end, without quantitative dimensions. It means omnipresence, the everywhere present. It means omniscience, the all-knowing consciousness. It means omnipotence, the almighty power. This infinite mind is spirit, the substance and essence of real being; it is soul, the identity and individuality of all right ideas; it is life, the creating and sustaining principle of all activity; it is truth, the actuality of being; the love, it is substance of all goodness and harmony. This infinite, absolute, perfect, indestructible, omnipresent, omnipotent being is the incorporeal Father Mother God, the divine 'Ia' of the scriptures whose true nature is revealed through Christian science.

This divine actuality is the scientific basis on which all Christian healing is demonstrated, the divine principle

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"Christian science maintains that divine mind is the infinite, divine reality, which embraces and supports all real existence; constituting perfect God, perfect man, and perfect universe, which cannot be perceived through the physical senses but only through understanding.

Unreality of Evil Mind.

"But if reality is spiritual, perfect, there arises the question, 'what of evil, material discordant conditions?'

"Christian science shows that the so-called mind which includes the belief in evil, matter and sense, is not real mind but a false concept of mind,

the Adam dream, which St. Paul terms, 'the carnal mind which is enmity against God,' in other words, the God's unlikeness or opposite. This carnal mind Christian science further defines as mortal mind, since it includes all that is sick, sinning, discordant and mortal. It is the inversion or counterfeit of the immortal divine mind and its betraying characteristic is finity as opposed to infinity. All that is real is infinite, therefore all that is finite is unreal. The unreal beliefs of the carnal mind have neither place, location, nor power, any more than has the school boy's erroneous belief that two times two make five. It is simply a false concept.

"This then is one of the initial and essential steps in the science of Christian healing—the recognition of the unreality of all that which is unlike God, that it has but a seeming and not an actual existence. Unless this stand is equivocally taken, and maintained, Christian healing cannot be scientifically or successfully demonstrated.

"The order of scientific Christian healing therefore is expressed first, in the knowledge of perfect God and perfect man, followed by the recognition of the erroneous nature of disease, sin and all that is unlike God; then in the application of absolute truth to the elimination of error, so that right, (Continued On Page Three.)



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